# he LUTHERAN

**MISSIONARY TO JAPAN**

**Miss Nancy Huseth (center) is commissioned in St. Paul**

LUTHERAN THEOLOGICAL SEMINARY

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OCTOBER 11, 1961

# Send Yourselves!

"We send our children to your Sunday school," the couple told me when I cam call on them.

Of course, I knew that the children were enrolled. But when the parents made announcement, I couldn't help myself. Being too quick of tongue and almost befo realized what I was saying, I responded, "Yes, but maybe you ought to keep children at home and send yourselves."

Now, I never would have said it that way if I had given it a moment of thou That's not the way to win friends and influence people. But it turned out that I fortunate to have said it exactly like that. It opened up conversation on the subject "Why on earth do people send their children to Sunday school unless they think the something very good for their lives to be found at that church?"

After a visit that turned out to be rather lengthy, with some "preaching" on my and some "confessing" on theirs, they must really have admitted their need to themsel They promised me that they would "be in church next Sunday."

Sure enough, there they were! And when I saw them there, I vowed that I'd use same approach the next time parents say to me, "We send our children to your Sun school."

—PAUL L. HIMMELM

**The LUTHERAN** *News Magazine of the United Lutheran Church in America*

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The LUTHERAN

istians on the
ong Side of the Wall
Walter G. Tillmanns 11

d Piper of
uquerque
By Titus R. Scholl 15

w to Find a Pastor
By Walter P. Bitner 18

urch in the News - 4

shington - - - - 10

ws in the Churches:
rgia-Alabama - - - - 33
w England - - - - 42
Y.: Albany - - - - 44
w York City - - - - 46
th Carolina - - - - 34
o - - - - - - - - 47
: Johnstown - - - - 37
: Philadelphia - - - - 36
: Pottsville - - - - 38
as-Louisiana - - - - 32
ginia - - - - - - - 35

urch to Study
anpower Needs - - 40

e Make a Family - 22
orship Notebook - 24
rsonal Problem Clinic 26
oks - - - - - - - 28
tters to the Editor - 31
Conclusion - - - 50



## THIS WEEK . . .

● LUTHERANS TRIED this summer to work out a statement of principles regarding how they can live under a Communist government. This is a practical necessity for millions of Lutherans in East Germany. First part of Walter G. Tillmanns' description of this statement is in this issue (*How to be a Christian on the wrong side of the wall*). The rest will be published next week.

● GEORGE FISCHBECK makes science interesting to ninth-graders, and also takes a vigorous part in youth programs of the Lutheran church. His story is told in *Pied Piper of Albuquerque* by the Rev. Titus Scholl of St. Timothy's Church, Albuquerque.

● THERE AREN'T ENOUGH pastors for all our congregations. When one resigns to accept a call elsewhere, the people he is leaving must go into high gear in search of a new man. How do they do it? Walter P. Bitner, who writes *How to find a pastor,* is a doctor of medicine and member of Trinity Church, Camp Hill, Pa.

● DR. EDGAR BROWN didn't miss a week during the summer in providing his "Worship Notebook" pages for *The Lutheran,* although he was off on a lengthy European journey which included a visit to Berlin just as the sector border was being closed. He began last week in "Worship Notebook" a description of what he saw overseas, tells this week about churches he visited.

● COVER PICTURE. In Reformation Church, St. Paul, Minnesota, Miss Nancy Huseth was commissioned as an educational missionary in the United Lutheran Church-affiliated high school at Kumamoto. Taking part in the service were the Rev. David L. Vikner (ULC Board of Foreign Missions), Dr. George L. Lundquist (Northwest Synod president), Miss Huseth, Miss Mary Jo Kimpel (ULCW representative) and the Rev. Alfred O. Frank, pastor of Reformation Church.

# THE CHURCH IN THE NEWS

## Orthodox assembly meets

Largest Christian group is the Roman Catholic Church, which counts about 400 million adherents throughout the world. Protestant churches include about 250 million members. Third large Christian body is made up of the Eastern Orthodox Churches, which have about 150 million members.

The Orthodox communion is divided into twelve major churches, plus many smaller groups. Dating from early years of the Christian era are patriarchates or churches of Jerusalem, Antioch, and Constantinople. Since the 11th century, Orthodox churches have had no ties with the Church of Rome.

The last ecumenical assembly attended by all Orthodox churches was the Council of Nicaea in 789. About 40 years ago preliminary meetings were held to try to set up a Pan-Orthodox Conference, but they were not successful. Last month on the Isle of Rhodes, Greece, church bells rang and flags waved to herald the convening of the first Orthodox Ecumenical Council of modern times. The twelve major churches sent official delegates. Five others sent observers.

Presiding was Metropolitan Chrysostom of Philippi and Kavala in Turkey, who headed the delegation of the Ecumenical Patriarchate at Istanbul. The delegation of Soviet Russia's Mosc Patriarchate was led by Metropoli Nikodim.

### Ecumenical ties hailed

Roman Catholics sent no official servers to the conference, although P John XXIII has openly called for a " turn" of the Orthodox churches to clo alliance with Rome. Official visitor fr the World Council of Churches was Rev. Francis House, Anglican clergym and associate general secretary of WCC. Mr. House praised Orthoc churchmen who "have been leaders ecumenical work." He noted that ma Orthodox churches are members of World Council.

Metropolitan Chrysostom said he lieved "there are many prospects for f unity with some western churches in future." He referred, he added, churches "which are dogmatically v close to Orthodoxy." Delegates agre in response to an invitation from I Arthur Michael Ramsey, Archbishop Canterbury, to discuss resumption theological conferences with the Chur of England. Last such conference h taken place in 1930.

An East-West incident was fann when U.S. officials invited the Orthod churchmen to visit the 31,000-ton a craft carrier *Intrepid,* which paid t three-day call at Rhodes during the co ference. About 80 delegates boarded t warship, but delegates from Commun lands refused. They called the Americ gesture "inappropriate" and said it serv to accentuate the conference's politic problems.

## Castro may seize church

Crackdown by the Cuban regime Premier Fidel Castro on the island's R man Catholic Church had led to expu

EXILED TO SPAIN
*Bishop Boza of Havana*

or exile of about 600 priests. Latest most dramatic move had come last nth when Havana Bishop Edward a and 135 priests were put aboard a and sent to Spain. Less than 200 sts were reported left to carry on nan Catholic activities.

Reports this month hinted that the l-tinged Cuban government might now ve to set up a "National Catholic urch," as the Chinese Communists e also attempted to do. The church ld use the Roman liturgy and rites, would be cut off from any affiliation the Vatican.

Only well-known Roman Catholic st to support the Castro regime was her German Lence. The priest is itual director of a pro-government or- ization "For Cross and Country," ich has asserted that "there is nothing ompatible between communism and ristianity."

Clerical sources said the Castro government might draw a few "dissatisfied priests" into its ranks, but could not enroll a bishop—a necessary move if the National Church was to claim authenticity. Only a bishop has the power to ordain priests, according to Roman Catholic dogma.

## Episcopal membership defined

Communicant members in good standing of the Protestant Episcopal Church are those who have been properly confirmed by a bishop and who have "received Holy Communion at least thrice during the next preceding year," the Episcopal Church's convention at Detroit ruled. It marked the first time that explicit qualifications for membership had been set up.

Two other classes of membership were also established. All persons properly baptized are to be recorded as baptized members. Baptized members who regularly attend worship services are to be listed as "members in good standing."

The convention took strong positions against "atheistic Marxist communism," but added a warning that "the surest way to fight communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition." The statement cautioned against some "ultra-conservative extremist groups" which promote "fear and suspicion" and try to destroy the "expression of Christian faith in human affairs." While the official action named no groups, Bishop James A. Pike of California later said it was aimed at the John Birch Society and similar extremist organizations.

## Wants U.S. birth control study

The U.S. government should institute a "crash research program" to perfect

the Roman Catholic-approved rhythm method of birth control, a Roman Catholic theologian proposed this month. Writing in the Oct. 10 issue of *Look*, the Rev. John A. O'Brien, professor of theology at Notre Dame University, called on Congress or the Kennedy administration to set up such a program. "There is every reason to believe that problems of family planning and of population control could be solved" if the rhythm method could be made completely effective, Father O'Brien suggested.

Perfection of the rhythm method would reduce tension between Roman Catholics, Protestants and Jews, the priest asserted. He pointed out that the three major religious groups "are in agreement over the objectives of family planning, but disagree over the methods to used." Protestants generally have seen moral difference in the use of contrac tive devices or in the use of the rhyt method, but Roman Catholics have sisted that use of any device is "immor

Father O'Brien commented that federal government spends $3 mill yearly to control foot-and-mouth disea "A program to perfect the rhyt method," he said, "which promises m for the peace and happiness of the wo surely should receive as much fed support."

### Vatican seems to differ

A proposal that the United Nati study possible world-wide disseminat of birth control information had b placed on the agenda for the current sembly of the world body. The Arg tine ambassador to the UN, M Amadeo, had immediately objected. government was "categorically oppos to discussion of "such principles," he s It held that birth control "constitute fundamental violation of the moral p ciples that rule the behavior of its peop

The Argentine Foreign Ministry ported that Cardinal Amleto Cicogn the Vatican Secretary of State, had pressed "warm appreciation" of the gentine stand. The Vatican called Amadeo's speech a "noble docume the ministry said.

### Lutheran heads prison chaplains

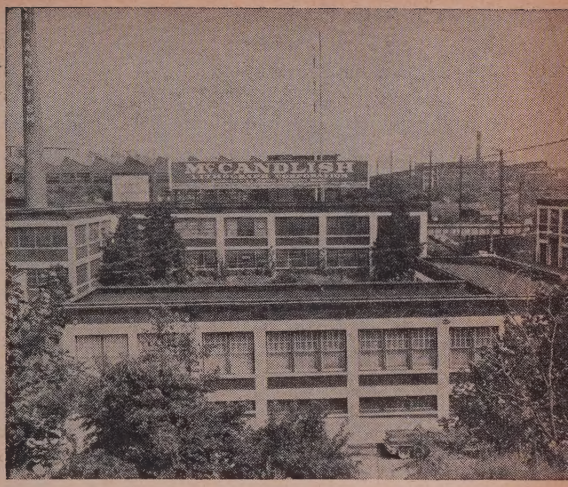
The newly created post of supervising chaplain of the U.S. Bureau of Prisons will be filled by a Lutheran pastor of the Maryland Synod, the Rev. Luther R. Saltzgiver. Appointment of Chaplain Saltzgiver was announced in Washington by Attorney General Robert F. Kennedy.

Chaplain Saltzgiver, 44, has been in prison work since 1941. He has been Protestant chaplain at the federal reformatory at El Reno, Oklahoma, since 1944 except for two years spent as an Army chaplain during the Korean conflict. He is a graduate of Gettysburg College and Seminary.

Pastor Saltzgiver will supervise the work of forty full-time chaplains in federal correctional institutions — 20 Protestants and 20 Roman Catholics. He will also direct 20 part-time chaplains from Jewish, Orthodox and other religious groups. He will be responsible for training new chaplains, developing religious instruction material, and evaluating the religious programs in prisons and reformatories.

### Printing plant purchased

Completion in 1959 of the new M lenberg Building in the Germantown tion of Philadelphia had provided o space for the United Lutheran Chur Board of Publication and other ch boards and agencies. The Publica Board's printing plant, woodworking and warehouse were still located in c parts of the city, however.




PRINTING and manufacturing plant near Philadelphia headquarters of ULC Board of Publication was recently purchased by board. Photo shows about half of the structure, with the rest extending to the left. Buildings will house presses, wood shop and warehouse.

Last month the Board of Publication announced that it had purchased for $340,000 a printing and manufacturing plant at Roberts Avenue and Stokley Street, about three blocks from the Muhlenberg Building at Queen Lane and Stokley. The plant, which has 90,000 square feet, had been occupied by the McCandlish Lithograph Corporation.

Dr. H. Torrey Walker, executive secretary of the Board of Publication, said that original plans had called for erection of a new printing plant on the Queen Lane property, but that costs of new construction would have been prohibitive. He said the newly purchased buildings would be occupied after renovation as a printing plant, woodworking shop and warehouse as part of the production facilities of the Publication Board of the new Lutheran Church in America. Other printing facilities of the merging churches at Rock Island, Illinois, and Hancock, Michigan, would continue in operation, he said.

## Land gift opposed

Several years ago Jersey City, New Jersey, had leased its multi-million dollar medical center to Seton Hall University, a Roman Catholic institution, for use as a medical school. Repeated protests failed to upset the deal. This month it looked as if Chicago had a similar situation in the making, with the U.S. government involved.

Loyola University, a Roman Catholic institution in a crowded area, had been seeking land for expansion. To help the university, three Illinois lawmakers introduced into the recently adjourned Congress a bill to transfer the 79-acre Hines Veterans Administration Hospital in suburban Maywood to the Jesuit institution as a gift. It would be used as a medical center by Loyola's Cardinal Stritch School of Medicine.

University spokesmen said the transfer would be in the public interest. Some church and civic groups took a different view. This month the Chicago Disciples Union, representing Disciples of Christ churches in the Chicago area, protested to Senators Paul Douglas and Everett Dirksen and Rep. Edward Finnegan against the proposed gift. It would "benefit one sectarian group," the union's petition said, and would violate "complete

separation of church and state" by providing "government aid to a church or church-sponsored institution."

## Politicians discuss ethics

About 30 state senators, Congressmen and other top political figures met under United Lutheran auspices on a Minnesota college campus last month to talk over the relation of the Christian faith to their political responsibilities. The conference on "The Practice of Politics" was conducted by the ULC Board of Social Missions as part of its Faith and Life Institutes.

The Rev. Herman Stuempfle, associate director for the board's Department of Social Action, said that "no one stands closer to the nerve centers of our society than those who hold political office. The church shares the politician's concern for man, both as an individual and in his social groupings."

Chief speaker at the meeting was Sen. Eugene J. McCarthy (D.-Minn.). Others on the program were Minnesota's Gov. Elmer L. Anderson, a Lutheran layman, and Dr. George W. Forell, faculty member at Iowa State University. Sessions were held at St. Olaf College, Northfield.

The Minnesota meeting was one of a series planned by the Board of Social Missions. Earlier sessions had brought together physicians, lawyers and labor leaders. Planned later this year are institutes for jazz musicians, advertising men, radio and TV executives, policemen.

## Unified witness urged

Protestants must stand together if their voice is to be heard on major public issues, Dr. R. H. Edwin Espy told a Washington audience. Dr. Espy is associate general secretary of the National Council of Churches.

Christian unity has become essential because complex domestic and int
tional issues are "too massive to yie
the denominations one by one, po
in competition with one another,"
Espy declared. "There may be a C
tian position on these issues, bu
doubt if there are significantly diff
Baptist and Lutheran and Presbyt
and Episcopal and Methodist positi

Protestant and Orthodox churches
a "heartening" record of agreemer
major issues. They should combine
voices when speaking to the govern
on these matters, Dr. Espy conti
He called on the churches to subs
objectivity for self-interest and hur
for "glib and irresponsible criticisn
their dealings with the government.

### Too many labels

Foreign missions often "confuse"
ple of other lands because Ame
churches are exporting too many der
nations, Dr. Clifford Ansgar Nelson
mented on his return this month
15 months' service in Singapore.
urged Protestants to unite their e
to bring the Christian faith to fo
lands. "I see no reason why we sh
bring all our denominational labels
America and confuse people," Dr. N
said.

Dr. Nelson, former pastor of G
Dei Church in St. Paul, started a n
racial, multi-lingual congregation in
gapore for the Augustana and U
Lutheran churches. The church prov
services in four languages: English,
nese, Batak and Tamil Indian. Dr.
son said Singapore, a British colon
the tip of the Malay Peninsula, was
ing slowly toward independence.

## Canadians study doctrine

Representatives of Lutheran bodi
Canada have met annually for se
years for doctrinal discussions loc

ZILIAN church officials welfirst shipment of clothing Church World Service, relief cy of U.S. National Council hurches. They are Dr. Antunes liveira, Dr. Octacilio Moreira the Rev. John Nasstrom of 's Evangelical Federation.

ard pulpit and altar fellowship. Last th 22 pastors from four church es met at Winnipeg. They included bers of the Augustana Lutheran rch, The American Lutheran Church, eran Church—Missouri Synod and United Lutheran Church.

opic of this year's discussion was "The aments We Administer." While parants reported "unanimity of thought," group was unable to complete its y of the subject and agreed not to ase a statement of its findings but to inue the discussion next year on the e theme. Last year a seven-point ement was reached on "The Gospel Preach."

e-elected as the arrangements comee for the interchurch meetings were Karl Holfeld (TALC), chairman; Otto A. Olson, Jr. (Augustana), secry; Dr. Earl J. Treusch (ULCA) and Rev. L. W. Koehler (Missouri).

## ev." accepted in Greece

nybody can hang out a shingle and himself "Reverend" in the United es. When Spiros Zodhiates, an ored Baptist minister, tried it in Greece almost landed in jail.

Greek Orthodox Archimandrite Christopher Kalyvas declared that only Greek Orthodox priests had a right to call themselves "Reverend." He accused Mr. Zodhiates, who is secretary of the American Mission to Greeks, of using the title in newspaper articles and advertisements to confuse the Orthodox faithful and to win converts for the Baptist church. Proselyting is illegal in Greece. Two years ago a Greek court convicted Mr. Zodhiates on the charge and imposed a 45-day prison term, after hearing him described by Greek Orthodox leaders as an "arch-heretic and nationally dangerous."

Last month a three-judge Criminal Court heard Mr. Zodhiates' appeal from the sentence, ruled that any properly ordained clergyman should have the right to use the title "Reverend."

## And so forth

Christians should approach the Jews as others who worship the one true God and not regard them as a "missionary field," according to findings of an institute to improve Christian-Jewish relationships held recently in Denmark. Jews should be treated as "equal partners," the group held.

# WASHINGTON

By ROBERT VAN DEUSEN

## PEACE RACE

THE ATMOSPHERE was tense as President Kennedy faced the General Assembly of the United Nations for his first speech there. The critical situation caused by Dag Hammarskjold's death called for a firm policy statement.

The content of the address was beamed at the neutral nations which play an increasingly important role in General Assembly decisions. As expected, Kennedy expressed vigorous opposition to the Russian "troika" proposal for a three-headed administration, and stated the U.S. position on Berlin with a combination of firmness and readiness to negotiate. But the real impact lay in his proposals for disarmament and the halting of nuclear tests, which won the approval of delegates from most of the uncommitted countries.

The youthful American leader challenged the Soviet Union to prove the sincerity of its frequently reiterated plea for general and complete disarmament by working out a practical plan to make it possible. He proposed an immediate ban on nuclear tests, agreed on by all nations, to be followed by a carefully worked out schedule of actual disarmament in three successive stages.

### Objectives

FOLLOWING the President's address, the U.S. delegation submitted a detailed proposal for general and complete disarmament, to be verified in each of its thr stages by adequate inspection procedure The plan set forth the following lon term objectives:

1. To disband all national arm forces except those required to keep ord internally and to contribute to a U Peace Force.

2. To eliminate all armaments, inclu ing weapons of mass destruction, exce those needed for the UN Peace Force.

3. To establish an International D armament Organization within the U framework to ensure compliance wi disarmament agreements.

4. To develop effective means for t settlement of disputes through intern tional law and the enforcement of int national agreements.

THESE OBJECTIVES would be achiev in three stages, each more sweeping th the one before. There would be expe on the staff of International Disarmame Organization who would verify the co pletion of each phase before moving to the next.

In the third stage, controlled disarm ment and the development of interr tional law would have reached the po where no state would have the milita power to challenge the progressiv strengthened UN Peace Force. T would call for a radical change in t role of the UN, and the delegation to t UN of power which neither the Sov Union nor the U.S. has thus far be willing to give.

If by some miracle the Soviet Uni should respond favorably to the p posals, President Kennedy might hav hard time convincing the U.S. Senate their feasibility. But until such a sh down comes, the U.S. has thrown do the gauntlet to the Soviet Union to gage in a "peace race."

# How to be a Christian

# on the wrong side of the Wall

The wall on this page divides two worlds. On both sides of it live Christians. Here is an authoritative guide on how to live as a Christian under the Hammer and Sickle

By Walter G. Tillmanns

This summer the bishops of the United Evangelical Lutheran Church of Germany (VELK) published a guide (*Handreichung*) for Christians living under Communist rule, especially for those in the Soviet Zone of Germany.

Three of the bishops themselves, Dr. Gottfried Noth of Saxony, Dr. Moritz Mitzenheim of Thuringia, and Dr. Niklot Beste of Mecklenburg, and eight million members of their churches, are living in the Soviet zone. Millions more belong to

---

Dr. Tillmanns is a pastor of the American Lutheran Church and professor at Wartburg Lutheran College in Waverly, Iowa.

*Berlin, Aug. 13: Divided family at the fence*

the (Lutheran and Reformed) church of the former Prussian Union.

In a wider sense the guide also concerns millions of Lutherans in the three Baltic Soviet Republics, in Poland, Hungary, Yugoslavia and Romania, in short, about one-fourth of the Lutherans in the world.

The bishops' guide covers the whole area of the Christian's relationship to the state in general and to atheistic materialism in particular. It outlines the basic doctrines of the Communist state, as represented in eastern Germany, its political, social, economic, and philosophical (or pseudo-religious) beliefs.

It discusses frankly to what extent a Christian may co-operate with such a Communist state down to the very details of what professions and occupations he may follow without violating his duty toward the Lord of the church.

TAKING ITS DEPARTURE from Paul's word in Romans 13* the Lutheran guide clearly opposes the stand of Bishop Otto Dibelius who had denied that the "governing authorities" in East Germany were "of God." It states that the word "higher powers" according to "the understandir of most theologians is applicable to governing authorities" regardless whether these authorities recognize tl Lordship of Christ or not.

It sharply turns against those who s only the devil at work in dialectic m terialism. God is at work everywhe even where people deny him.

There are certain guideposts for Chr tians to follow in their dealings with governing authorities, whether they li in the "Christian" West or the atheis East.

1. Salvation in Jesus Christ is broug to man by Word and Sacraments alo

2. The existence of the church Christ on earth clearly indicates the lim to which governmental power is confin

3. The proclamation of the Word c not be muzzled by governmental interf ence;

---

** "Let every soul be subject unto higher powers. For there is no po but of God; the powers that be are dained of God. Whosoever therefore sisteth the power, resisteth the ordina of God; and they that resist shall rec to themselves damnation . . ."*

*Berlin, Aug. 18. The "Chinese Wall" goes up*

4. The church, on the other hand, must rid itself of the false idea that it can christianize the state, and the state must realize that it cannot de-christianize the church. If the state transgresses this God-given limit, then the Christian "must obey God, rather than man."

5. History shows that freedom of faith is essential for all other freedoms. Therefore a Christian has a tremendous responsibility toward his fellow-citizens to preserve the basic religious freedom.

6. A Christian must not let his likes or dislikes for certain political systems

interfere with his duty toward the government as outlined in Romans 13;

7. The Christian has a right to pass critical judgment on politics, ethics, etc., of the governing authorities. This right to be critical must also be preserved for the proclamation of the church.

In conclusion of this chapter the Lutheran bishops state that "there may be historical situations . . . in which cooperation in a state or society is made impossible by force or in which such cooperation is precluded by the conditions laid down by the state. But it is unthinkable, that the Church of the Reformation would voluntarily give up the right to proclaim to the world and its institutions the Word of God through law and gospel."

Turning to the German Democratic Republic (Soviet Zone), the bishops ask first how this Communist state interprets its own function and mission in the world. The rulers of the Soviet zone define their state as a "Marxist Workers' and Peasants' State" which is at present passing through a transition period of socialism until complete communism is attained, probably in our lifetime. "The battle against belief in God is an integral part of the class struggle which is taking place in the dictatorship of the proletariat."

The bishops state that the Christian's faith is not endangered by the social and economic aims of the Communist state. Christians, who obey the commandment of love, will always be able to live and to work under various types of government, even in a dictatorship. But the dilemma is found in the fact "that in the German Democratic Republic, in a dictatorial and comprehensive manner, atheistic philosophy and ethics are made the basis of the life of the state."

All education, from the elementary grades to adult training, has to follow the dictates of an atheistic government. A Christian, as a "stranger and pilgrim" in this world, could endure these things if he were left alone, as he was left alone —to a large extent—during the early centuries of the church or as he is left alone in the present-day mission fields.

But in the Communist state he is required to fight for atheism. Since a Christian must bear witness to his faith, he cannot excuse himself that inwardly he is a believer and that atheism has no power over him. The external witness is required of him, if for no other reason than to strengthen the weaker brethren.

The question, whether under such conditions a Christian should continue to live in a Communist state, is not easily answered. He is in duty bound to love "the individual Marxist" — without, however, overlooking the danger of Marxism. He is bound to love both God and his neighbor. This alone must determine his course of action.

The bishops summarize the findings of this chapter in three theses:

1. A Christian is in duty bound to respect and accept the political and social structure of the Communist state;

2. By faith he must also accept the economic structure of this state. The seventh commandment cannot be used as a club against expropriation and collectivization;

3. But the Christian must reject dialectic materialism "because, and insofar as, it denies God and substitutes human ordinances for his Law."

**To what extent can a Christian take part in the life of the Communist state? This question will be answered next week**

# Pied Piper of Albuquerque

**Thousands of school children in New Mexico know George Fischbeck as the teacher who has turned the classroom into a place of fun and adventure**

MOST POPULAR CLASSROOM session for ninth-grade students of public schools in Albuquerque, N. M., is held in front of a television set. The show's title is unexciting, *General Science;* the show's star is not. His name is George Fischbeck. He's a junior high school teacher who's become one of New Mexico's best known TV personalities.

Lutheran George Fischbeck owns a bristling mustache, a sense of humor, the most diversified education a man of 39 can get, and an inexhaustible supply of imagination. He now devotes half of his time to educational shows over Albuquerque's KNME-TV station, and he hasn't run out of ideas yet.

For his General Science series he may just talk, show an experiment or introduce a guest star—such as a kinkajou

BY TITUS R. SCHOLL

from the city zoo (kinkajou: *nocturnal arboreal carnivorous mammal inhabiting Central and South America*). Last May, the show was voted the "best televised instruction program of the nation" by the Institute for Education by Radio and Television. It is televised six times during the school day and once at 6:30 P.M. to give adults a chance to see it.

According to local surveys, Fischbeck's courses are as popular with Pueblo Indians as they are with the atomic energy people at Los Alamos. His sixth-grade science program is televised three times a week and shown by 61 out of 62 Albuquerque schools. When Fischbeck started "Professor Sauerkraut's Science Club" 4,000 applications for membership were received.

FISCHBECK AND KINKAJOU

GEORGE FISCHBECK believes in learning anything that can be learned. He served with the Army during World War II and took what courses were available until the Army ran out of courses. They were, in alphabetical order, advertising copywriting, art, basic engineering, electronics, industrial management, instrument repair, Japanese, meteorology, missile tracking, tank repair, and typing.

With this kind of army record it is not surprising that when George Fischbeck got out of the war he plunged into studying with a vengeance. He studied sociology at the University of Maine, eugenics at the University of California, genetics at Maryland, religion at Hardin-Simmons, archaeology at New Mexico, fine arts at the University of Hawaii, and agriculture at Rutgers.

He had to work to acquire this extensive education and his jobs were as diversified as his studies. He operated a drive-in restaurant, was a National Parks lecturer for the Department of Interior, worked for the Museum of Natural History in New York, was a clerk in a hard ware store, an electrician, a batter repairman and a researcher in time stud and production control.

He did not only do all these thing but as E. R. Harrington, director of sc ondary education of the City of Albu querque, says with a note of awe, "h did them well. He takes over a tas with the avowed purpose of doing better than it has ever been done before

GEORGE FISCHBECK puts time ar drive into doing things better than th have "ever been done before." A fe years ago, Dr. Harrington recalls, brought engineers and scientists to ea morning classes he scheduled an ho before official opening time. Top-flig engineers, chemists, astronomers, phy cians, biologists and geologists shar billing with businessmen, ministers, la yers and trade representatives. Th helped him work out imaginative p grams and presentations.

When he found out that many s dents could not have animal pets beca their parents objected, he started animal-lending library at Monroe H

School. Students would be allowed to take laboratory animals home over night and return them the next morning. This, he thought, would blunt most parents' objections to permanent animal guests in the home. It did. During the day, the animals are back at school where they move freely around in the classroom while Fischbeck talks on geology, electricity, radio, plant life, the animal kingdom, or astronomy.

This may be an unorthodox method of keeping a child's interest awake, but an even more unorthodox method was worked out with the manager of a trading-stamps redemption center who agreed to award trading stamps for good grades, from half-a-book of stamps for an A on down. And an Albuquerque store, not to be outdone, offered a free ice cream cone a week for the duration of the summer for every A on a pupil's junior high report card.

GEORGE FISCHBECK stopped a science teacher session at New Mexico's Science Fair when a man complained of life as being a rat race. "Have you ever seen a rat race?" he asked. Nobody had. "Let's find out what it looks like," George said.

This spring, Associated Press reported from Albuquerque that "rats from miles around gathered at Monroe Junior High, for this was the day of the First International Championship Rat Race. A banner above the main door of the school's science building proclaimed the event: 'Monroe welcomes rats from Garfield, McKinley and Taft.' Science teacher George Fischbeck was the official ratmeister."

A reporter without a sense of humor asked George what all this was for. "What it's for?" asked George surprised. "Why, it's just for kicks. Does everything have to be serious?"

THERE ARE THINGS George takes seriously. He's a Christian. As a member of St. Timothy's (ULC) Church he's regular in attendance, a tither, a willing worker. He, his wife Susie and their twin

FISCHBECK WITH ST. TIMOTHY'S EVANGELISM COMMITTEE
*Some things must be taken seriously*

children, Nancy and Fritz, are at home in the church. George has served as Sunday school teacher (junior confirmation through adult Bible class), chairman of the stewardship drive, vice president of the congregation.

He and his wife took care of the Lutheran youth camp in southern Colorado last year, and although George's primary task was to care for the physical plant, he also served as recreation director, science and nature lecturer and preacher. A man with his talent for lively communication of ideas was bound to be impressive in the pulpit, and now Georg can be heard on occasions as preach at St. Timothy's or neighboring churche

This spring George assisted in takir 80 junior high youths to Monument Va ley and told them to take their baseba gear along. Anybody, said the your people as they returned from the tri could have thought of having a baseba game on a trip. But only George cou have thought of having it in the sp where the borders of four states mee They had home plate in New Mexic first base in Colorado, second in Uta and third in Arizona.

# How to Find a Pastor

## The problem will confront every churc at one time or othe Here's the account of one congregatio that solved it wel

By Walter P. Bitner

Our first reaction was shock. The pastor had just announced that he had accepted a call to another congregation. He had led us well and now we were losing him. People, that Sunday morning, were walking around with sad faces.

But it wasn't all sadness. Somehow we took pride in the fact that he had been chosen by others to lead them. He had been put before a new challenge and had accepted it. It was good for him, it was good for the church. And pe haps, some of us felt at that mome it would help us too.

Because now we were faced with t challenge of rallying our strength a facing ourselves.

We did it by degrees. First of all had to form a pulpit committee th could truly say that it represented all us, the whole congregation. The cha man had to be a leader who could dir the work of the committee, co-ordin

he efforts of many individuals without being swayed by emotions.

Other members represented a cross-section of the church, people with college degrees, businessmen and blue-collar workers. There was an active elderly man. The women also had representation. When the council president announced the names of the committee members we knew we were well on our way.

But we didn't start looking for the next man to fill our pulpit yet. We realized that a lot of work had to be done before we could start. First we had to find out what kind of a congregation we were. We put together a list of questions and drew up answers to each of them.

WE STARTED by finding out where we stood as a congregation, what direction our development had taken and whether this direction was really the one we wanted to follow. We considered whether our educational program did what we wanted it to do—give our young people a chance to develop a maturing understanding of the Christian faith and the meaning of church membership. We discussed what kind of leadership was needed, and then we turned our attention to the facilities at our disposal. Did we need a new building in the near future?

We batted this around for some time and then started asking some searching questions about ourselves. After all, if we were going to look for a pastor we had to know what we could offer him. We assessed the spiritual level of the congregation, and asked one committee member, an attorney, to give the parsonage a thorough going over and find out where improvements could be made.

Obviously, a new pastor would want to know what kind of church council he would have to work with. We could tell him that ours was not a self-perpetuating group of elderly members but a well-integrated representation of the whole congregation (our councilmen are elected for three-year terms and can be re-elected only after having been out of office for at least one year).

A NEW PASTOR would also ask questions about our financial situation. Were

we heavily in debt, and how much of our offerings went to benevolence as against coverage of current expenses? We got all these facts together, and felt that now we were about ready to start looking for the man. Who should he be?

We started putting qualifications on paper our people would be likely to expect from a man chosen to lead us and came up with eight of them. Here they are:

He should be a good pastor to his members as he calls on them, the sick and shut-ins and counsels those in need of help.

He should be sincere, dedicated to his work, give evidence of spiritual depth.

He should be friendly.

He should be a good preacher, capable of presenting the message of the gospel in convincing, understandable terms.

He should be interested in youth, be able to direct and expand our youth program.

He should know something about administration.

He should be personable, have good general appearance and a pleasing voice.

He should be reverent in his conduct in the pulpit and at the altar.

WE FULLY realized, of course, that one man could have all these qualifications to a full degree. But by putting them on paper, we provided ourselves with a general outline of what we were looking for. And so armed, we asked our synod president to provide us with names of candidates. The list contained nine names and a brief summary of each man's record since graduation from seminary. The records were sketchy but we formed immediately three visitation teams of two and three committee members each visited the churches of each candidate.

WE MADE it a point to meet with the pastor after the service so that we might also have a chance to get acquainted with his family. We told them that this was only a preliminary visit, and that other pulpit committee members would follow within a week or two. We did not talk about official interviews at this time.

This "scout" approach saved time and travel expenses. We visited three different pastors the same Sunday and compared notes that same afternoon. When impressions were favorable the visiting another team to the same church was scheduled for the following Sunday.

e had agreed that all three teams
o be unanimous in their recommen-
n of a candidate before we would
eed to set the time for an official
view. In one instance we came close
nanimity but did not quite reach it
decided to keep on looking.

T THAT POINT we discovered that a
many people knew just the right
r for us. They knew he was "won-
l" and would be "the greatest thing"
could happen to our church. Un-
nately they didn't know much more.
e went to the ULC Year Book for
er information and compared mem-
ip gains, the percentage of com-
ng members (a good indication of
spiritual level of the congregation)
the relationship between current ex-
es and benevolence offerings. We
d that in the case of all ten names
y recommended to us, we didn't
to take a trip.

one of them seemed to fit the de-
tions of a man who would have to
a congregation with 1,300 com-
ng members, a current budget of
$100,000 and a building indebted-
of $125,000 whose immediate hope
to raise the benevolence budget to
ame level as the current budget.

fter we had exhausted the names
he list of our own synod we con-
d the progressive pastor of a large
regation in a neighboring synod for
e. He gave us the names of several
sters he thought might be interested.
e resumed our travels, this time over
er distances (in all we covered 3,500
). We called on 14 different pastors
I can say that they shared a com-
dedication to their ministry. Not
questioned salary or parsonage ac-
modation. Their primary interest was
e challenge offered by our program.

WHEN WE FINALLY found our man there was immediate unanimity in his favor. We had agreed that selection of the pastor would be the exclusive responsibility of the pulpit committee and church council. The congregation consented that there would be no trial sermon. This undoubtedly helped to find the right man under the best possible circumstances.

Our selection received the unanimous approval of the church council after the official interview, and the congregation approved our combined choice with only six negative votes cast (the predecessor had received seven negative votes after a trial sermon).

This was one year ago and we know today that we made the right choice and went about in the right way. Our dreams have been realized beyond all expectations and hopes. And we are richer for the experience of having assessed our own assets and liabilities before setting out to choose a new pastor.

## *FIVE MAKE A FAMILY*

# Astronaut Peter Melton

LAST YEAR Pete attended a special United Nations exhibit and meeting, at which students from many schools were delegates. Each had to give a report on the United Nations at his school after the meeting.

As I listened to a UN report on television today, I remembered Pete's enthusiasm when he returned from that meeting. I feel that this was the beginning of his more adult interest in world news.

Karen, all through her teen years, has been interested in politics, international affairs, special events. Now Pete is catching up to her. Maybe he has more chance now that Karen is away at college.

He talks intelligently about the crises that descend on the world every week or every day. He studies some of this in school. He reads the news pages of the daily paper now, not only the comics and sports section. And he listens to news on television and on his precious, newest possession—a transistor radio.

KAREN OR DAN or I were always the ones who discussed news items at the dinner table. Pete added his ideas, if the news was of interest to him. Otherwise, he concentrated on meat and potatoes or teased Sue. Now Pete's often the one who introduces world news at dinner.

It is in the space ship—and rocket and missile fields—that Pete is especially well-informed. Can any of us non-scientists be well-informed in such areas? The problems of space seem so far beyond us.

When the first USSR cosmonaut went up, Pete was excited. "I knew it coul be done!" he yelled. "Wow-ee! Imagine!

Then a few minutes later, "But what' the matter with us? We should hav done it first."

When our first two astronauts had thei rides into space, Pete was jubilant. I was a let-down when the Soviets reporte they had sent a second cosmonaut int orbit in August. Pete went around i gloom for a while. Every succeeding tri umph or discovery by the USA or th USSR has seemed a personal triumph o disappointment to Pete, depending o whether it was a USA or a USSR achieve ment.

"WISH I WERE down there," Pete mut tered one day. It was Sunday mornin and we were all ready to leave for Sun day school and church.

"Down where?" Dan asked.

"Cape Canaveral," Pete answered.

"They don't allow spectators very nea the launching pad," Dan said.

"I don't want to be a tourist and stan around gawking! I wish I were there t give them scientists some tips. They'r falling down on the job."

"Oh? I thought we had excellent mind and skilled people working on the spac projects. And it's *those* scientists—no *them!*"

"Gee, Dad, you're as bad as Karen Always correcting my grammar. thought when she left home . . . oh wel . . ." Pete shrugged and accepted th correction. "I want to be at Cape Cana veral 'cause our model plane club ha

ome good ideas and we think them . . . hose . . . men at the Cape could use hem."

"Activity at the Cape is the last step," Dan said. "Ideas have to be put into ise long before that. At all the places round the USA where they make the arts of the space ship, and the rocket o put it in orbit, and where they train he men and do research on foods and lothes for the astronauts, where they tudy the atmosphere."

"I'd like to go right to the top . . . ight to Cape Canaveral," Pete insisted. 'All the club members want to. Ed's een experimenting with a gadget for a pace suit . . . the men at the Cape ought o hear about it."

THEN HE LAUGHED. "Yeah . . . you're ight, Dad. They're probably working on pace suit ideas and gadgets at sixty lifferent labs. Maybe Ed and I and our nodel plane club should set up Space Suit Research Lab Number 61?"

"Many inventions began as gadgets," said. "Have you and Ed talked to your cience teacher? Your father and I met im at PTA. Didn't he work on a space esearch project during the summer . . . omething to do with booster rockets?"

Dan remembered the PTA conversaion. "Yes. Such enthusiasm! Pete!" Dan grabbed Pete's arm. "There's your man. Your science teacher. Didn't he tell your lass he'd been sent to Cape Canaveral n August . . . as part of his research roject?"

"You mean he's been talking at us ince school opened and never told us *hat?"* Pete could not believe that anyone ould be quiet about such work. "Gosh . . . do you suppose . . . maybe it was real hush-hush stuff?"

"I don't think so," Dan answered. "He didn't swear any parents to secrecy. Your science class has probably not yet touched on a subject that connected with his research job. Some day you'll ask the question that will start him on his subject."

"Your science course has definite areas to cover," I said. "Your teacher probably wants to give a general background, then let small groups go on to special topics. One project might be to report on rockets and missiles and space travel."

"I wonder if he'd come to our model plane club or to Scouts or to—nope, that would be silly."

"What would be silly?" I asked. "Surely your teacher wouldn't think it silly to talk with a group interested in his subject?"

"I WAS THINKING about another place. Sometimes in our Bible study class we talk about astronauts and space ships and exploring other planets.

"It started because Ed asked a question about something Job said. No . . . something God said to Job. But it would be silly to ask a science teacher to come to Sunday school, wouldn't it?"

"Not silly. He'd probably be pleased, flattered," I said. "Maybe today in your Bible class another question about God's great universe beyond earth will come up. Then you and Edward can lead into science and science courses and how science actually bolsters religion in many ways, and . . ."

Pete was ahead of me. "Then Ed or I can say . . . Pastor Hanson, wouldn't it be good to have a *real* scientist talk to our class? Ed and I know a man . . ."

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MATERIALISM is not wrong in thinking of material things but it is fundamentally wrong in thinking that material things are the only things.
—JOHN PATERSON in *The Wisdom of Israel* (Abingdon)

# WORSHIP NOTEBOOK

## SECOND THOUGHTS ON EUROPE, 1961 (PART 2)

We were walking along Fleet Street in London on our way to St. Paul's Cathedral. It was a quiet Saturday afternoon and few people were about. We noticed a narrow alleyway leading to the recently restored Church of St. Bride (so said the guide-book), and were making our way to it when a nattily dressed Briton passed us.

Smiling at us, he said: "It always amazes us to see you American chaps scooting into all our churches. We never go into them!" I was tempted to shoot back, "Yes, we know," but in the interest of international relations I didn't say it.

It's true. Tourists in European churches are like ants at a picnic. They're all over the place, and their behavior isn't always of the best. Nor does it seem to matter if services are in progress.

Whether it's the high mass in the Roman Catholic Westminster Cathedral on a Sunday morning, Evensong in the Anglican Cathedral of St. Paul, or the Divine Office in Sacre Coeur of Paris on a Sunday afternoon, they walk about up and down the aisles, studying the carvings, paintings and stained glass, and—if they can get away with it—set up their tripods, adjust light meters, and snap away. Many of them wouldn't darken the doors of the churches in their neighborhoods at home, but in Europe they go out of one into another.

If one is serious about studying the church buildings in Europe there is a wealth of information to be gained. History, art, architecture, theology, and even sociology receive added understanding just by seeing the churches.

The old monuments, products of the craftsmen now long forgotten, afford the primary attraction to the tourist. An hour's train ride out of Paris through the rolling countryside will bring one to the majestic cathedral of Chartres. Storied in song and poetry, histories and architectural guidebooks, this magnificent building with its beautiful windows unequaled anywhere in the world, represents the devotion of the French to the Virgin.

The fact that the site of this church, the fifth to stand on the present location, was completed in twenty-five years (a surprisingly short period of time for such a structure), adds further to the record of French devotion. But when one learns that the site was originally a place for the Druid rites of the pre-Christian era and that the Romans there worshiped the "mother-goddess," it isn't hard to see why the church gave so great devotion to the Virgin. To gain a genuine understanding of Chartres would require that a person spend days, weeks, even years in the little town in rural France. To wander about its dim recesses for only a few hours is nothing more than a teaser.

Where the ravages of the last war were particularly severe, the churches were devastated. Yet, most of the governments of Europe recognize the value of these buildings, not for religious reasons or even as historical monuments but because of their attraction as tourist spots. Huge sums of money are spent in the restoration of these buildings, even if few people, as our unknown British by-passer proclaimed, venture into them

In one afternoon, within the space of leisurely walk, I wandered in and out f more than twenty churches in but one ection of London, and most of these ad been restored since the war. In the trand, a prominent street in the center f London, two churches stand like is-nds in the flow of traffic: St. Mary's nd St. Clement's. The latter is the hapel of the Royal Air Force, filled ith the symbolism of the military, and ore of a parade ground of uniformed plendor than a house of prayer. An-ther restored church in London, All allows-Barking-at-the-Tower is the na-onal shrine of a military-veterans' or-anization and is filled with all sorts f relics.

But not all church restorations are mo-vated by other than religious reasons. doubt very much whether tourists in inland ever get to Kirkkonummen irkko. Like me, they'd have a pretty ard time even saying the name of this ttle crossroads settlement in the coun-yside southwest from Helsinki. Yet ere is evidence of the craftsman's art restoring an ancient building with good lean, yet simple lines to a worshipful nterior.

A cruciform church, with the north nd south arms equal in length but ightly longer than the east and west rms of the building, it dates originally om the 13th century. Nearby, and of ter origin, stands a handsome, dignified, hurch-yard chapel, with such a hand-me tower that it threatens to compete ith the main church. The startlingly haste interior provides a modern setting r worship without all of the medieval istractions so common to some churches.

BEFORE THE MOST recent restoration occasioned because, we were told, Rus-an troops had quartered their horses there and at one time the building served as a motion picture house), the altar had been set against one corner at the cross-ing and the high, white wine-glass pulpit stood at the other. Now the altar has been set on a raised platform which pro-trudes out of the shorter east transept.

People sit in modern open bench-like pews on three sides. A pulpit of clean, modern line stands at one corner of this transept and no person is removed farther than twelve pews from it. On the plain flat (no retables) altar rests a small, modern crucifix and two short candle-sticks. Overhead a large bare cross marked with the letters INRI makes a marked contrast to the stark white walls.

Modern, hand-woven frontals of wool give a touch of color to the sanctuary, as do a wood-carved statue standing in one of the side windows, and a crucifix hanging toward the rear of the sanctuary. On the balcony opposite the altar is a large exposed organ and below it, the place for the choir. Services are held here every Sunday, first in the Swedish language and then in the Finnish.

THE LANGUAGE problem in Finland has produced strange results. Many of the congregations are in reality two. Because Finland is a bilingual nation (Finnish, Swedish), often the congregation is di-vided into the two language groups. In the suburbs of Helsinki and surrounded by modern, attractive apartment houses scattered about in beautiful park-like set-tings, is Meilahti Church (site this sum-mer of the annual meeting of the Lu-theran World Federation Commission on Theology).

On first glance it appears to be a mod-ern brick church surmounted by a very tall, free-standing and singularly plain bell tower. Growing out of the church is an extended structure which seems

to be the parish house. Closer examination however reveals that there are two churches.

The Finnish-speaking congregation uses the larger church, while a smaller church with its own parish hall, yet attached to and entering into the larger building, is the province of the Swedish-language group. Each has its own equipment, furnishings, and staff. The joint buildings are one architectural unit, yet for all practical purposes, they are two separate congregations in two separate churches.

THE TRAVELER is greatly impressed by the number of new church buildings dotting the landscape. As in America, architects in Europe are daring to design bright clean-lined buildings. There is a growing tendency, particularly among the Roman Catholics, to pull the altars away from the wall and do away with excessive statuary and all of the furnishings so dear to medieval and neo-medieval minds.

One sees this also in restorations of old buildings. As one looks at these churches he seems to feel that the message they convey is not to point to the building and its furnishings alone. Rather these bright new churches say: This is a place of action, and one must be part of that action to appreciate what the Christian faith is all about.

Particularly encouraging are the frequent signs one sees in churches, especially the old, monumental places so frequented by tourists. I seldom entered a church in France, or Germany for that matter, where a sign didn't invite the visitor to make a contribution to the fund for building new churches in the suburbs. Chartres is still a tourist's mecca, but it advertises well the need of the church in France to follow the movement of its people.

What all this portends for the future of religion in Europe is anyone's gu The fact that the church is not con simply to sing its psalms in anc shrines or to spend money restoring d aged buildings is to me a good sign.

The church is a body of people together to hear God's Word and spond to it. But people need a plac meet, and these are people living i modern (some would say "post-moder world. It is only right, therefore, the church should avail itself of the te nical and artistic skill of craftsmen are setting up new churches across face of Europe—at least on this side the Iron Curtain.

—EDGAR S. BROWN, J

# PERSONAL PROBLEM CLINIC

By EARL S. RUDI

## Unequal marriage

QUESTION: Sylvia has had two y of college. She then married a man has little education and is of lo mental ability than herself. I am a ra close friend of hers, and I know sh unhappy. Joe's earning capacity is ited and Syl complains that they are ever in debt. She has some literary historical interests, but finds she c talk to her husband about them. can't buy nice little things for her h because there isn't enough money. T are quarreling more and more, and I wondering whether the marriage will dure. They have been married eight nine years. I think Joe loves Sylvia,

seems quite unaware of the nature
ne difficulty. They have no children.

REPLY: There seems to be no real
sis for a separation, since Joe's one
ult seems to be his intellectual weak-
ss. It seems too that you may be
errating Sylvia's mentality, since she
d not bring it into play in selecting
husband. If she really is superior
is for her to make a strong effort
achieve a harmonious life. She
ght to accept Joe, give him her full
votion, good-naturedly help him to
nprove his education, and lead him
to experiences which will help to
ake him a more interesting person.
can be done. As a Christian she
s such an obligation.

Inasmuch as there are no children
uld not this woman satisfy some of
r desires by taking part-time outside
nployment? She may thus find good
cial contacts and intellectual stimu-
tion, which may improve her ability
adapt to home conditions and to
ss some new interests on to Joe.
his marriage has greater possibilities
r good than you have been able to
scover. Success in marriage demands
felong effort, addressed to the many
nd various conditions which prevail.
ou may be able to help by passing
ese suggestions on to your friend.

## v outlook

UESTION: We have a new problem
h puzzles me. For about three years
et, now fourteen, helped to take care
Richard, who is six. She always
ned ready to dress him, and to do
ous things which were called for. I
ys thought she was proud of him and
d satisfaction in "doing for" him.
has been changing and has now be-
e unpleasant about doing anything
for him, and can't be depended upon to take responsibility for the boy.

Violet's different attitude is both surprising and disappointing to me. What can be done about it?

REPLY: Violet's new feelings and actions should not be surprising. She is fourteen—well started in the earlier phase of adolescence. It is a period of changing outlook, attitudes, ways, and aspirations. The teens bring restlessness, a yearning for more independence, doubts, questionings, changing interests, and stronger social urges. Along with all other teenagers, Violet is changing.

Undoubtedly Violet liked to help Richard while he was small and more helpless. Now that both are older, the situation is different. An enjoyable chore has turned into an annoying task which interferes with her own interests and projects. Perhaps Richard has learned to take advantage of his sister and tries to thrust on her tasks which he can and should manage himself.

Violet is advancing toward adulthood—that must be recognized. She wants a greater variety of activities, more time alone, and greater freedom to choose what she will do with her time. She ought to be freed from some of the responsibility for her brother, and be allowed to choose more of her own interests.

It will be advantageous for Richard also that he be encouraged to do more things for himself. For any boy or girl at Richard's age to receive too much care—especially in things which he can do—will prove a hindrance rather than an advantage. He will not advance in self-dependence as he should. In this case a change in the activities of both will help each.

# BOOKS

## THE LAYMAN'S SITUATION

**Everyman a Priest.** By Karl H. Hertz. Muhlenberg Press. 56 pages. $1.

This is a remarkably stimulating little book of theology. It generally fulfills the aim of the Fortress Book series of which it is a part; namely, "to deal with the central themes of Christian faith and life in an uncomplicated way." Karl Hertz' grasp of the Christian truth, and his unusually sharp awareness of the laymen's situation in contemporary society, and his knack for saying things in a way that brings a flash of understanding make this a convincing presentation of the doctrine of the priesthood of believers.

The author's main aim is to give his readers an accurate understanding of the nature of the new man in Christ. He is especially concerned to correct the idea that the role of a serious Christian is to be a sort of amateur minister. The misunderstanding in question is astonishingly widespread, and it has done a monumental amount of harm both in diverting the laity from their true mission and in making the professionally trained ministry seem to many to be relatively unimportant.

Professor Hertz has chosen to define the Christian man by outlining his role as prophet, priest, and king. Of these presentations, the one that deals with the Christian as priest is the weakest. The trouble seems to be an inadequate concept of priesthood. The author tends to define it in terms of what "the scientific study of religion shows." This sociological approach might be enriching if what the Old and New Testament had to say on the subject was also taken into full account. Unfortunately, there is not a single Biblical reference in the entire treatment. The section would be much stronger, for example, had something been added about the Christian as a man who is under obligation to offer sacrifices to God (*see* I Peter 2:5; Romans 12:1; and Hebrews 13:15-16).

*Everyman a Priest* will abundantly ward the reader who takes the hour or that it requires to cover its fifty-six pag Read by the members of a group, it w serve as an excellent basis for the disc sion of one of Luther's most widely misu derstood teachings. L. Crosby Deaton

*Baltimore*

## PHYSICIAN AND PASTOR

**Doctor and Minister Meet.** By Granger Westberg. Harper. 179 pages. $3.50.

"Ministers and doctors meet each oth daily in hospitals all across the land. Th book is concerned about the fact that th seldom meet each other on a really profe sional level. The sick patient is the foc of attention for both of them, yet the doct as scientist and the minister as philosoph or theologian somehow think that their re spective tasks have little relationship each other.

Thus Granger Westberg introduces h concise book which contributes substa tially to demonstrating the relationship each discipline to the other. He brings to t discussion both theory and experience. pioneering hospital chaplain who helped organize the American Association of Pro estant Hospital Chaplains, Doctor Westbe presently teaches as an associate profess of religion and health in both the the logical and medical schools of the Univ sity of Chicago.

The presentation is in four parts. I. T Patient: Focus of Doctor and Ministe II. How the Minister Functions in the Sic room; III. Psychiatry as It Relates to Mi ister and Doctor; IV. Areas of Joint Co cern for the Minister and Doctor. Eighte terse chapters, lucidly written, comprise t body of the presentation.

The sought-after pastoral counselor w share eagerly with less experienced fello clergy the chapter, "A Clergyman's Vie on Psychiatry"; it says so much so plain that still needs to be said to seminarians a

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thirty-year veterans in the ministry. And the pastoral counselor whose heavy appointment schedule frequently includes persons beyond his technical skill and who refers them responsibly to psychiatrists will read the chapter to his official board! Many pastors will urge their medical colleagues to read the forthright chapter, "To Tell or Not to Tell" (terminal illness). Both healing disciplines will be enriched and enlightened by Westberg's down-to-earth counsel in the chapter, "Minister and Doctor Join to Strengthen Family Life."

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*Lancaster, Pa.* WALLACE E. FISHER

## LATTER-DAY CALVINISM

**Religion, Reason and Revelation.** By Gordon H. Clark. Presbyterian and Reformed Publishing Company. 241 pages. $3.75.

This work by a man distinguished in American philosophical circles is interestingly and clearly written, though from a narrow point of view. Starting out by noting the well-known difficulties of defining religion, the author offers this: "By Christianity we shall mean, to use common names, what is called Calvinism."

The author's summary dismissal of natural theology is technical. Suffice to say, Thomas Aquinas does not use natural theology as a basis on which to erect the revealed; neither are the classical arguments for God's existence *fallacies,* nor as useless as Dr. Clark makes them appear.

The treatment of subjectivism has more to commend it. When the author says, "This emphasis on subjectivity and the corresponding disparagement of objectivity result in the destruction of Christianity's objective historicity. . . . Christianity cannot exist without the truth of certain definite historical propositions," he is expressing a thought that needs reiteration in our day.

The treatment of Dewey's instrumentalism is excellent but the discussion of utilitarianism is unfair and reveals a disregard of a number of problems adequately handled by J. S. Mill. The author's objections to the graduated income tax reveal clearly his sociological reactionism.

Prof. Clark's discussion of determinism and the problem of evil is thoroughly Scotistic-Calvinistic, and ends with a conception of God and the moral law that becomes repugnant. Good is such because God so defines it; God is *beyond* the moral law; the latter is not a necessary expression of his nature. "I wish very frankly and pointedly to assert that if a man gets drunk and shoots his family, it was the will of God that he should do so."

*Minneapolis* A. C. M. AHLEN

## KEY IDEAS OF OLD TESTAMENT

**Preaching on the Books of the Old Testament** By Dwight E. Stevenson. Harper. 267 pages $3.95.

The author has written a book that should help teacher and preacher to add depth and breadth to their teaching and preaching. The book bristles with enough ideas and suggestions to get any preacher excited and at work on almost any book or topic in the Old Testament.

This is no mere crutch for the lazy preacher. There are no easy sermons here to be condensed or rephrased in any odd half-hour of the week for use next Sunday. Seed thoughts are here, but they will need cultivating. Outlines abound, but they need filling out.

A layman who wants to know the Bible better will find much help here on mastering the key ideas of the books of the Old Testament. There are helps on getting the message of the books; but you must do some reading in the books to get the answers. There are many pointers to rich places to dig, but the treasures will come in the fulness only to those who will do honest spade work. HENRY SCHERER

*Philadelphia*

# ɛtters to the editor

### ad or Red

SIR: Robert E. Karsten (in *The Lutheran, ɔt. 27*) sees no Christian answer to nu- ar war, but presumes to offer an Ameri- answer—he'd "rather be dead than d." Let's suppose the issues of the Thirty ars' War had been settled by meddling h human heredity (through nuclear fall- ). We'd have to look far to find any ristians today who would consider it jus- ed. Or if such a thing had been done the name of stopping Napoleon, or unify- the Hapsburg empire, or doing any of other things which seemed overwhelm- ly important at the time. Men have de- oyed one another before. But today we ve the uniquely awful power to destroy future. Pastor Karsten takes comfort knowing that "God will still be God." ıe enough. But we today hold the almost sphemous power to clumsily butcher up crown of God's creative act for all time.

(REV.) LLOYD A. BERG

*New York City*

SIR: About Berlin—and a great deal more t is about time we started to cut out a of political debating and act. The Com- nists debate to gain time so they can ly to stab us in the back somewhere else. must act and if this means nuclear war, n okay. I am still young and foolish ough to believe you have to fight for at you believe, patriotic enough to believe most of what the U.S.A. stands for.

*Troy, N. Y.* (REV.) DONALD BROWN

### otestant-Catholic romance

SIR: A 14-year-old girl whose circle of ends happened to include some Roman tholics asked (*"Personal Problem Clinic," ɔt. 13*) whether she could accept an offer a date from one of them. She indicated awareness of a potential religious prob- n by stating that she had no intention of coming Roman Catholic.

Earl Rudisill responded by stating that she would be in grave danger of getting emotionally involved if she accepted a date; (2) she shouldn't go steady at 14, but should limit herself to group activities among people whom her parents help select; and (3) she should seek out young people of "compatible religious outlook."

Such concern about a forced marriage when a 14-year-old asks merely to accept a date with a friend strikes me as ridiculous. As sensible as it is to have young people aware of social realities, suggesting that the dangers of emotional excess must be given careful consideration before any casual date is accepted serves merely to dangle the evil enticingly before the eyes of the young people, whereas otherwise it would be a minor problem which they would conquer simply by paying little attention to it.

The other corroding theme which Mr. Rudisill appears to foster throughout his answer is religious bigotry. He is anxious for the girl to sever all contact with the Roman Catholics in her crowd. Rather than encouraging her to broaden her social contacts, he advocates limiting them. Yet the less she is enriched by contact with people from a variety of traditions with ideas which might be different from hers, the less she will develop in wisdom and maturity.

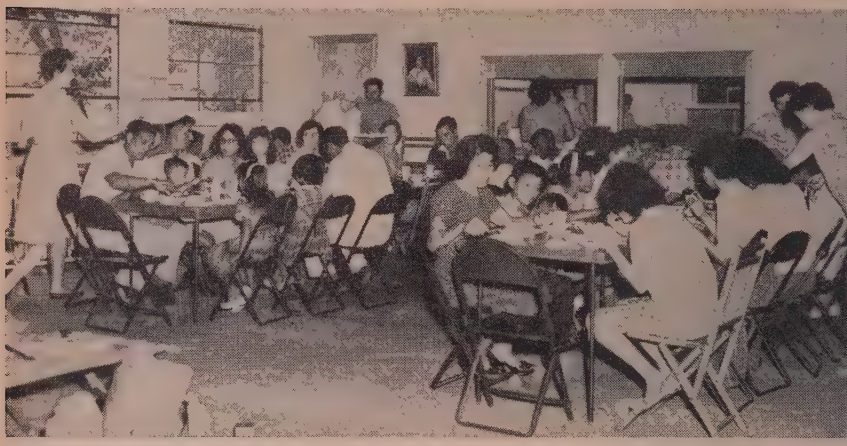
*Millburn, N. J.* ROLAND D. ZIMANY

### "Security" and "certainty"

SIR: In my review of a number of books in the present Protestant-Roman Catholic dialog (*The Lutheran, Aug. 23*) I inverted Luther's use of "security" (*securitas*) and "certainty" (*certitudo*). What Luther championed was the "certainty" of God-given faith in the midst of insecurity, not bolstered by any man-made guarantees. This he opposed to an idolatrous "security" when men take refuge in what is under their control, without really having to surrender to God himself. In this world a man can never have security. A human being lives in a constant insecurity and needs always to have given to him by Word and sacrament the certainty of faith. This, at least, was Luther's view.

(DR.) MARTIN J. HEINECKEN

*Philadelphia*



Hurricane refugees are served in Parish Hall of Faith Lutheran Church, San Antonio

# Few Churches Damaged, Many Shelter Hurricane Refugee

By DAVID F. COOPER

AUSTIN, TEXAS—No loss of life, no serious injuries! This was the reassuring report from parishes of the United Lutheran and Augustana churches in Texas and Louisiana in the wake of destructive Hurricane Carla which swept inland from the Gulf of Mexico Sept. 9-12.

SPECIAL REPORT

Eden Church (Aug.) at Olivia, Tex., was blown off its foundation and the home of a parishioner was destroyed. The interior of Trinity Church (ULCA) at Black Jack, Tex., was ruined by water.

But damage to other church buildings, parsonages and homes of members in the storm area was minor. Greatest damage was reported to barns, windmills, farm machinery and crops.

With the approach of the hurricane, churches quickly joined Civil Defense, the Red Cross, the National Guard and civic leaders in preparation. Church buildings were opened as refuge when an estimated half-million persons fled their homes. Church people provided cots and hot food. The also helped in other public shelters, t schools and town halls.

HOLY CROSS CHURCH, Yoakum, open its doors to refugees early Sept. 10. Be ding, food and clothing were provided f more than 100 refugees.

Pastor Delmer Dolton described t "waiting out" period: "Children played a found it all very exciting. Few adults sle instead they listened to battery-operat radios, played dominoes, chatted, silent prayed, consumed coffee. There was panic."

At United Dr. Martin Luther Churc Shiner, where about 40 took shelter, Past Edwin Oehlke said a group of members a friends worked most of a day and a nig to cope with water pouring in after p of the roof was blown away from the chanc area.

Later one of the members commente according to Pastor Oehlke: "It was wo

## LWR Sends Relief Supplies

LUTHERAN WORLD RELIEF began re-asing relief supplies to victims of Hur-cane Carla soon after the storm. Lu-nerans from the entire area sent othing, shoes and bedding to San An-onio for distribution. An appeal for help as issued by Rolf A. Normann, execu-ve director of the Lutheran Welfare ociety of Texas.

Relief supplies were also rushed from ie Church World Service Clothing Cen-r in St. Louis, for distribution by the ed Cross in devastated areas. Church Vorld Service is a central department of ie National Council of Churches.

ful to note how color lines were erased forgotten in the effort to be mutually pful and stand together to meet a com-n danger."

Faith Church, San Antonio, became a Red oss shelter. Many of the refugees cared there were of Latin-American descent, d Pastor James Vorkoper.

Pastor Vernon Breitkreutz and members St. John's Church, Goliad, helped the Red oss to serve more than 1,200 persons ised in the public school.

TRINITY CHURCH, Victoria, reported a ned-glass window smashed. A large nber of refugees was sheltered in the ish hall. Our Saviour's, Victoria, re-ted water damage to the church carpet. Some shingles were ripped from the par-house at Prince of Peace Church, Hous-. Pastor Frank Wagner helped the Red oss in evacuating families from flooded as in North Houston.

St. Andrew's, Weesatche, reported slight nage to the parish hall roof. Holy Cross, akum, had some water damage and the sonage roof was damaged. Philadelphia urch, Swiss Alp, also reported water nage.

The frame of the first unit building under struction at Holy Trinity Church, Hous-, was partly knocked down.

GEORGIA-ALABAMA

## National Shrine Proposed At Old Salzburger Church

By RAYMOND D. WOOD

SAVANNAH, GA. — Congressman Elliott Hagan, of Georgia's First District, has proposed that Jerusalem Lutheran Church, near Rincon, be designated as a national shrine. The church was established 227 years ago by the Salzburgers.

Rep. Hagan made the proposal to Secretary of the Interior Stewart L. Udall in Washington. He said the idea came from Pastor Horace J. C. Lindler, who suggested it when the congressman addressed the annual meeting of the Salzburger Society on Labor Day.

The Salzburgers were never given their proper place in history, Rep. Hagan told Secretary Udall, adding that the pioneers from Germany "made as big a contribution to our country as the Pilgrims." He cited their record in the American Revolution.

Jerusalem, known also as Ebenezer Church, was built on a bluff over the Savannah River in what is now Effingham County. The congregation was established in 1734. Descendants of the original Salzburgers hold a reunion there every Labor Day.

Complete renovation of the church building, erected in 1769, has begun. Other speakers at the celebration were Dr. Raymond D. Wood, president of the Georgia-Alabama Synod, and Dr. Daniel L. Seckinger, of Boynton Beach, Fla.

## Workshop, Preaching Missions Mark Stress on Evangelism

ATLANTA, GA. — Evangelism is the main emphasis this fall in the Georgia-Alabama Synod. During September, evangelism committee members and representatives of other synods to be merged in the new Southeastern Synod met in Atlanta for a workshop conducted by the Rev. Hoyle L. Whiteside,

**GEORGIA-ALABAMA . . .**

synod chairman, and the Rev. Dana H. Johnson, regional evangelism director for the Board of Social Missions.

Area "Table Top Talks" will be held throughout the territory. Congregational preaching missions were held in September at Good Shepherd Church, College Park, Ga., with Prof. Richard C. Hoefler of Southern Seminary as missioner; and at Redeemer Church, Macon, Ga., with Dr. Robert E. Lee of Atlanta as missioner.

An area evangelism mission will be held in Savannah Oct. 22-25. Missioners will be Pastors John R. Brokhoff, of Charlotte, N. C.; Donald R. Poole, Lexington, S. C.; Cecil W. Carpenter, Decatur, Ga.; James R. Connelly, Jr., Macon, Ga.; Royall A. Yount, president of the Florida Synod; Joseph W. Holt, Decatur, Ga., and Robert F. Shelby, Columbia, S. C.

**NORTH CAROLINA**

## Luther League Celebrates 40th Birthday in Synod

By FRANK K. EFIRD

SALISBURY, N. C.—More than 900 North Carolina Luther Leaguers jammed the mall of Lenoir Rhyne College, Hickory, July 28 for the 40th birthday banquet of the Luther League of North Carolina.

During their three-day convention, the young people elected as their new president Linda Lockard, rising Lenoir Rhyne sophomore from Winston-Salem. They adopted a $10,450 budget, $7,000 of which goes to benevolence.

MRS. PAUL STOUT of Thomasville is the new president of the North Carolina United Lutheran Church Women. Delegates elected her to succeed Mrs. G. R. Patterson of Hickory at their convention at Lenoir Rhyne College, Aug. 26-28.

### Synod Fourth in "Per Cap" Giving

"NORTH CAROLINA stands in fourth place among ULCA synods in per capita giving for all causes," reports Dr. Ernest L. Mis heimer, synodical stewardship director. 1960 total giving was $122.71 per co muning member. However, the synod v in 19th place in 1960 in percentage given ULCA apportionment.

Dr. Misenheimer reported that with t thirds of 1961 gone, the synod is $129, short of two-thirds of its budget. Rece of $450,651 on the $870,357 budget only $26,662 or 6.3 per cent ahead of year. An increase of 24 per cent is nee to reach the budget goal.

### New Life Mission Effective

"THE NEW LIFE MISSION has excee our fondest expectations at St. Paul's," Brent Yount, chairman of the evangel committee of St. Paul's Church, Ham The congregation of 96 communing m bers, located in the eastern part of the s where Lutherans are scarce, had just ticipated in the sixth congregational N Life Mission in North Carolina.

"When we began this project we di dream that it would be so tailored to our needs," continued Mr. Yount. "I just what we have needed to give us interest, new enthusiasm, new determina in our total congregational program. It lived up to its name and has brought life to our congregation."

At the close of the mission the chu council adopted six evangelism objecti 1) Develop a prospect list; 2) auxilia will become "doors" to the church; 3) di families into pairs responsible for each o to increase church attendance; 4) be assimilation of members; 5) regular mon visitation program; and 6) stress fa worship at home.

LENOIR RHYNE COLLEGE is making p for a $2,000,000 campaign for build and endowment in 1963. Chairman of directing committee is Leonard Moretz.

DR. GEORGE FORELL, Lutheran t logian and professor of religion at the versity of Iowa, will deliver the fac lectures at North Carolina State Col Raleigh, Nov. 7-9.

# ewardship Theme Used Conference Meetings

By GEORGE KEGLEY

ROANOKE, VA.—Stewardship is the theme fall meetings of the six conferences of ginia Synod this month.

Dr. George F. Schott, professor of sys- atic theology at Southern Seminary, is aking on "Stewardship Implications in Lutheran Theology and Worship."

Dates of the meetings: Staunton Confer- e, Rader Church, Timberville, Oct. 8; nandoah, Lebanon, near Woodstock, . 9; Tidewater, Our Saviour, Bayside, . 10; Roanoke, Trinity, Oct. 11; Marion, enezer, Marion, Oct. 12; and Knoxville, ension, Chattanooga, Oct. 13.

## Planning for Merger

TWO COMMITTEES are actively planning two synods into which present Virginia od congregations will be placed after merger of the Lutheran Church in erica. Most present congregations, with ee from Maryland Synod and one from gustana Church will make up the new ginia Synod. The present Knoxville Con- ence will become a part of a new South- tern Synod.

Dr. M. L. Minnick of Salem is chairman the development committee planning for the new Virginia Synod. Eight other pastors and three laymen are members. Three pastors and a laymen represent Virginia Synod on the development committee for Southeastern Synod. The Virginia Synod committee will hold its second meeting this month.

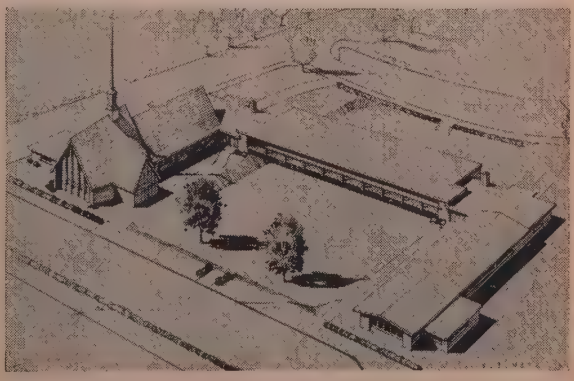
## Introducing Long-Range Program

THIRTY SYNODICAL pastors were to meet early this month to review plans for a special program of leadership education under the Long-Range Program of Parish Education. These pastors are to work with groups of approximately six congregations in the introduction of the program. Meetings were scheduled at St. Paul's, Strasburg; St. Mark's, Charlottesville, and St. Mark's, Roanoke.

ARTHUR L. WHITENER of Portsmouth was re-elected president of United Lutheran Church Men of Virginia Synod at the annual convention in Pulaski Sept. 8.

Roscoe Alexander of Harrisonburg, vice president; J. S. Koiner, Jr., Norfolk, secretary, and T. W. Beck, Portsmouth, treasurer, also were returned to office. Phil Stauffer of Manassas was elected statistical secretary and Arthur Giesen, Jr., Staunton, was named to a two-year term on the executive council.

The ULCM voted to back the synod's two youth camps by enlisting men to serve as counselors and to solicit a minimum of $500 for capital improvements. J. H. Oetgen, executive secretary of the ULCM, spoke.



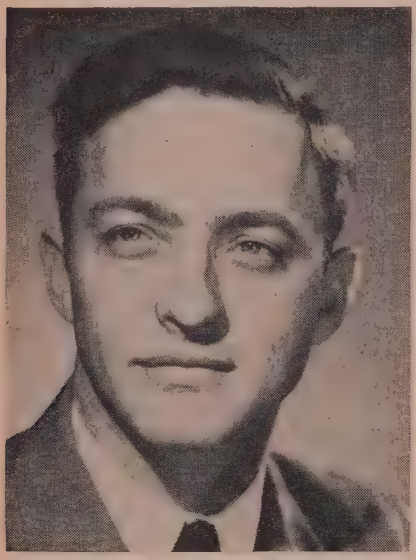
ETCH shows first unit of Paul's Church, Maryville, n., on which construction gan this fall. The chapel ft) and adjoining parish ucation building are to be cted first, says Pastor phen J. Schulz. Total cost unit and land is $81,000.

## *Full-Time Lay Assistant Engaged to Help Pastor*

IN CHARLOTTE, N. C., a young food salesman decided he wanted to give his full time to church work.

In Southampton, Pa., the growing congregation of Good Shepherd Church was looking for somebody to help the pastor.

Thus it came about that on Sept. 10 Weldon R. Sheets was installed as lay assistant to Pastor Richard E. Boye in the Philadelphia suburban parish.



WELDON R. SHEETS

The connection was made through the Lay Workers Placement Service of the ULCA Board of Higher Education.

Mr. Sheets will be primarily an administrative assistant. He'll help oversee the business affairs of the congregation, work with the building committee (Good Shepherd plans soon to expand), plan and expedite such basic programs as stewardship, evangelism, youth and church school.

Stated in the official call, his purpose "will be to free the pastor from admin trative details so that, while keeping h duly informed, he might more effectiv preach and teach the Word of God, a call upon and counsel the people concerni their spiritual life."

THE CALL sets forth a list of duties as lo as your arm; but they are all things th the pastor was formerly expected to do.

A graduate of Lenoir Rhyne College, M Sheets was active as a layman in Go Shepherd Church, Hickory, N. C., and la in St. Luke's Church in Charlotte.

For some time he had felt a lack of sat faction in secular employment. Finally applied for full-time church service wi the Lay Workers Placement Bureau. Past Boye interviewed him and recommended th the congregation engage him rather th call an assistant pastor.

Mr. Sheets is married to the form Nancy Murphy of Hickory, who was a st dent at Lenoir Rhyne. They are the parer of five children, including twins. A siste Miss Eleanor Sheets, is director of Chr tian Education in the South Carolina Syno

## 630,000 Heard Graham In Philadelphia Crusade

PHILADELPHIA—Evangelist Billy Graham month-long Greater Philadelphia Crusa had a total attendance of nearly 630,0 persons in 26 mass meetings, with 16,2 making "decisions for Christ."

A spokesman said the total decisions we the largest number in any of Dr. Graham one-month campaigns in this country.

The 630,000 attendance does not inclu 10,000 at a noontime plaza rally in Wilmin ton, Del.; 5,000 at a similar meeting in ce tral Philadelphia, and addresses to 2,0 students at the University of Pennsylvan and Eastern Baptist College and Seminar

The final day's crowd of 83,000, wi nearly 2,700 "decisions," was the eva gelist's largest U.S. audience, with the e ception of 100,000 attendance in Yank Stadium and in Times Square during h 16-week crusade in New York in 1957.

Ground was broken for new $250,000 sanctuary of Holy Trinity Church, Abington, Pa., shown in architect's sketch. Completion in fall of 1962 will enable congregation to move from small chapel at extreme right

## *Reformation Rally Planned by Protestants in Johnstown*

By GEORGE FATTMAN

JOHNSTOWN, PA. — Protestants from approximately 40 churches will join area Lutherans Oct. 29 in the annual Reformation Rally in the Cambria County War Memorial arena.

Although originally purely a Lutheran observance, the rally in recent years has drawn approximately 5,000 of various denominational ties.

Sponsored by the Council of Churches of Greater Johnstown, the event will feature an address by Dr. Fred Hoskins, general secretary of the general council of the United Church of Christ.

For the third consecutive year Ward Abusamara, chairman of the voice department at the University of Rhode Island, will direct the massed choir of 300 voices. Accompaniment will be provided by organ and brass ensemble.

The Sunday evening service will be preceded by a rally of about 1,200 young people. They will meet in a nearby church for a song service and then march to the arena. Cambria County Youth Council will be in charge.

JOHNSTOWN area Lutherans joined with other church members in providing clothing to be sent to the needy of the world through Church World Service. The drive was sponsored by the division of missions of the Council of Churches of Greater Johnstown.

SHADE CHURCH, Central City, held its annual homecoming service Sept. 3 to commemorate its 139th anniversary.

### Church Wrecked by Tornado

ST. CLAIRSVILLE, PA.—St. Peter's Lutheran Church, badly damaged in a tornado July 24, may not be restored.

The congregation has authorized a study to determine whether to rebuild the 91-

year-old structure or to build a new church. Only the floor and portions of the exterior walls remain.

The congregation, part of St. Clairsville Lutheran Parish, has been holding services in neighboring churches. The Rev. Dwight Putman, Jr., is pastor.

### Church Men Hold Outing

ALTOONA — St. James' United Lutheran Men held their September outing at the home of Otto Martz, Homers Gap. The film, *Partners in India,* was shown. It illustrated work of the Evangelical Lutheran Church in India.

SENIOR CHOIR of Holy Trinity Church, Berlin, presented its fall musical festival Sept. 3. The choir was directed by the Rev. Walter L. Brandau, pastor.

### Liberian Addresses Congregation

JOHNSTOWN—Mrs. Margaret Ellen Stewart Traub of Monrovia, Liberia, was guest speaker at a morning worship service in Grace Lutheran Church.

Mrs. Traub, whose education in this country was sponsored by women of the Allegheny Lutheran Conference, said Africans generally are puzzled as to where U.S. churches stand on the racial question.

She said it is confusing that congregations send thousands of dollars to mission posts to win natives to Christianity, but "refuse to accept a colored person into their own fellowship."

However, she feels that race conditions in America are improving.

## New Bible Hour Speaker

PHILADELPHIA, PA. — Dr. D. Reginald Thomas, pastor of First Presbyterian Church in Germantown, has been selected to succeed the late Dr. Donald Grey Barnhouse as speaker on *The Bible Study Hour,* nondenominational program broadcast weekly by the NBC radio network and 50 independent stations.



## Hegins District Leaders Meet in Planning Session

By ARTHUR S. FOLLETT

POTTSVILLE—Hegins District held its fir fall planning session on Stewardship ar Evangelism at St. John's Church, Tremor Sept. 1. Twenty-two pastors and laym attended.

Earl Henry, associate stewardship secr tary of the Ministerium of Pennsylvani spoke on the evaluation of questionnaire A report of the 1960 project was made Oren Umholtz, general chairman. Willia Ferrebee was named chairman of the tel phone committee.

HEGINS DISTRICT cabinet meeting w held at St. James' Church, Pitman, the Re Donald Wert, pastor, Sept. 13. On Sept. the administrative committee met at Goo Shepherd Church, Ashland, the Rev. L. Hand, pastor.

THE REV. NEVIN E. GEARHART assum the pastorate of English Church, Pottsvill Sept. 1. He was formerly pastor of Trini Church, Gouglersville, Berks County.

### Pastor Staaby Installed

INSTALLATION of the Rev. Lars Staaby pastor of the Twin Valley Parish was he at St. John's Church, Kimmel's, Aug. 1 Dean Freeland L. Hemmig conducted th service.

Twin Valley Parish includes St. Peter Church, Lavelle. Pastor Staaby returne to the Hegins District after being associa pastor at St. Paul's Church, Lansdown for two years.

ZION CHURCH, Frackville, has erected memorial cross on its tower in memory the Rev. John H. M. Shiery, former past who died Jan. 1, 1960.

LUTHER LEAGUE Youth Caravaners visite St. Paul's Church, Tower City, Aug. 4 to The program during their stay include Parents' Night, Communion service, Luth League meeting and supper meeting at th parsonage.

# A Story of The Christ... the Inspiration of His Spoken Words

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# *Church to Pinpoint Manpower Needs, Plan Recruitme*

A STUDY of the church's manpower needs is being conducted this fall under auspices of the Board of Higher Education at a series of conferences across the United States.

Members of synodical church vocation committees and representatives of all church-related colleges and seminaries will discuss how changes in the social structure of America affect the ministry of the church and what kind of people would be best qualified to carry out this ministry.

Out of the discussion might well e a new image of the church worker, at home and overseas, and new job fications may be developed. The confe will also deal with new recruitment me

Dr. Vernon L. Strempke, associate tary of the Board of Higher Educatio will direct the conferences, estimate the church needs more than 500 clerg lay workers to carry out its progra fectively.

HE CITED a "manpower deficit o ULCA pastors that is not likely to be the foreseeable future," and added tha "a little over 200 men were graduated the church's seminaries this year."

First of five vocational conference scheduled Oct. 4-6 at San Francisco the second Oct. 9-11 at Kansas City Another is to be held at Racine, Wis. 11-13; one at Cincinnati Nov. 6-8, a last at Washington, D. C., Nov. 8-10.

Dr. Strempke said staff represen from the Board of American Mi Board of Foreign Missions and Boa Social Missions will attend the confer to report specific personnel requireme

IN FOREIGN MISSIONS, he said, "the is not for large numbers of missio but for carefully selected individuals have the training, experience and Ch dedication to match the requests sub by the indigenous churches."

Doctors, educators, scientists and are needed for Argentina, British G Hong Kong, India, Japan, Liberia, M Tanganyika and Uruguay, Dr. Strempk

He added that the church at hom needs many well-trained and ded workers. Social welfare institutions openings for at least 60 social worker

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Rev. Fred P. Eckhardt, Pastor

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Divine Worship 11:00 a.m.
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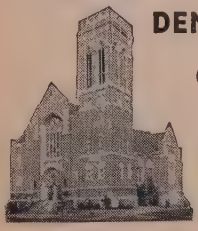
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11 A.M. 7:30 P.M.

## arnation's First Building licated at Bridgehampton

:w York—Incarnation Church, Bridge-pton, L. I., dedicated its first unit on 13. Taking part with Pastor Calder A. on II were Dr. G. Elson Ruff, editor *he Lutheran,* and the Rev. Walter A. rey, president of the Nassau-Suffolk erence.

e new building is symbolically shaped a ship. Construction began last Decem- after two successful fund drives. A and final campaign last June assured letion of the building.

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# Elstad Called as Director of Southbury Home for Aged

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — The board of directors of the Lutheran Home for the Aged, in Southbury, Conn., has called the Rev. Peter H. Elstad as administrator. Pastor Elstad had served in a similar capacity at Luther Manor in Milwaukee, Wis., and Eger Lutheran Home, Staten Island, N. Y.

He also served the National Lutheran Council both here and in Germany and is credited with the organization of the Pier Reception Service of the NLC, designed t co-ordinate the reception and inland tran portation to sponsors of displaced person Pastor and Mrs. Elstad, the former Rut Wells, are now residing in Southbury.

The new wing for nursing care at th home will be dedicated on the afternoo of Nov. 26. The annual meeting of th Inner Mission Society, which includes th members of the conference, will be held i Waterbury, Conn., o Oct. 22.

Parish hall addition to Pittsfield church is shown at left

ZION CHURCH, Pitt field, Mass., the Re Gordon Hohl, pastor, r dedicated the churc sanctuary and dedicate a new parish educatio building on Sept. 17.

The three-level add tion has a fellowship ha seating 430, classroon and library, nursery, pa lors, pastors' offices ar sacristy. Cost of the pro ect was $376,000.

OUR SAVIOUR'S CHURC of the AELC, has bee released from that churc body and will be receive into the ULCA in due time. The Re Everett Nielsen, pastor, will help to reloca the congregation from Bridgeport to Fai field, Conn.

First service in Fairfield was held on Sep 10 in a public school. The congregation

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egotiating for property in Fairfield and ll sell its present parsonage and church Bridgeport.

FOUNDED IN 1864, First Lutheran Church, ockville, Conn., celebrated its 95th anni- rsary on Sept. 24. Dr. David Jaxheimer pastor.

CONCORDIA CHURCH, Manchester, Conn., edicated its new church building on Oct. 8. r. Alfred Beck preached the sermon. The ev. Paul Kaiser is pastor.

IMMANUEL CHURCH, Naugatuck, Conn., e Rev. Richard Bertram, pastor, celebrated 60th anniversary on Oct. 6 and 8. Dr. Beck and the Rev. Theodore Schrader, former pastor, were the guest speakers.

FALL STEWARDSHIP WORKSHOP for the New England Conference was held on Sept. 17 in Cambridge University Chapel, Cambridge, Mass., and on Oct. 1 in St. John's Church, New Britain, Conn. Leaders were the Rev. Paul Garrity, the Rev. Louis Roder, the Rev. David Jaxheimer, Mr. Martin Gilman, Dr. Ernst Erickson, Mr. Chester Myrom and Mr. Walter Jensen.

NEW ENGLAND Lutheran Campus Workers Conference was held at Whitensville, Mass., on Sept. 13 and 14.

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**NEW YORK**

# Hartwick Conference Plans Final Year Full of Action

By CLAYTON G. VAN DEUSEN

ALBANY, N. Y.—Surrounded by scores o freshmen in blue and white "beanies," Har wick Conference delegates were steeped i the atmosphere of Christian higher educatio at their fall convention.

Meeting on the campus of Hartwick Co lege, Oneonta, during freshman week, the heard the Rev. Earl T. Knaus, Jr., colleg chaplain, preach at communion servic "Like St. Paul at Mars Hill," he said, "w confront the intellectual and cultural el ments of our society with the gospel. Li him, we have the task of making that socie captive to Jesus Christ."

Though anticipating the creation of ne districts in the new New York Synod of th Lutheran Church in America, there is n danger of the conference's coasting to a dea stop, waiting for its own dissolution. Th was evident in the reports presented, ou lining a year full of activity on all front Workshops or conferences were announc for the ministry and the diaconate, forei missions, evangelism, and parish educatio Some of these were imminent, the last tw coming the following week.

MRS. SARA L. MARKLE, of the ULC Board of Parish Education, led the wor shop in that field, dealing with primary an junior groups and convening at Zion Churc Cobleskill.

THE REV. MICHAEL MCDANIEL, a secr tary of the Board of Social Missions, spark the workshop for evangelism chairme committee members, and pastors, in Fir Church, Albany. A rethinking of evangelis methods and a study of new materials c cupied the group.

Pastor McDaniel also appeared Oct. 8 Atonement, Oneonta, to help build a co gregational program of evangelism.

GOOD SHEPHERD CHURCH, Loudonvil heard Pastor McDaniel address a dinn

stor Zuehlke lays cornerstone for new Grace urch, Schenectady, New York. Taking part: nest Sampson, Rev. Dr. Eugene Umberger, enry J. Fischbeck and Dr. Albert Bushey

eeting on "Christian Evangelism." This wly organized congregation has outgrown old quarters and moved to the Com- unity Hall, solving space problems for orship, education, and parking.

### Schenectady Congregation Builds

GRACE CHURCH, Schenectady, the Rev. ilmer Zuehlke, pastor, was organized four ars ago through the merger of Faith JLCA) and Bethany (Augustana) congre- tions. The cornerstone was laid for its w building on Sept. 10.

Formerly occupying a remodeled country ub on a remote street, it will now be at a rategic location on a main thoroughfare, ar the luxurious quarters of TV and radio ations WRGB and WGY. Cost of the new urch will be approximately $140,000.

COMMUNICANTS are kneeling to receive e sacrament at Emmanuel Church, Albany, r the first time in the congregation's 62 ars. The building was rededicated after extensive renovations, including the installation of a communion step and rail. The Rev. Clayton G. Van Deusen is pastor.

FIRST CHURCH, Albany, Dr. Morris C. Skinner, pastor, observed the seventh anniversary of its building by burning the $160,000 mortgage. First Church is the oldest Lutheran congregation in the U.S.

### Sister Joan Consecrated

NEW YORK — A service of consecration was held in Epiphany Church, Hempstead, on Sept. 10 for Sister Joan Henke. She has been called as parish deaconess at Grace Church, Pottstown, Pa.


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# *New York Lutherans Agree on United Front at World Fa*

By PAUL VALENTINER

NEW YORK—World's Fair fever is back and the Lutherans have it.

New York's big show is still three years away and it is too early to predict the extent of Lutheran participation, but if talk means anything they will be in it up to their chins.

Protestant Council executive secretary, Dr. Dan M. Potter, invited denomination re resentatives to meet with him Sept. 20 discuss the coming fair. Half of the twen who turned up were Lutherans.

Meeting at the plush Seventh-Day A ventist Center on West 46th St. in t theater district, they heard John S. Your member of the Fair Board of Directo offer the Council a rent-free plot rough the size of a football field at a Fair Grou location of the Council's choosing.

None of the Lutheran representatives h authority to commit his church to anythi regarding the fair, but the group voted wi a unanimity that would have made the Sovi delegation to the United Nations jealous.

Religion should be exhibited at the fa it should be on both an interfaith basis a a denominational basis; and it should not a part of any other exhibit, they said.

Exhibition space on the grounds will re for $4 per square foot for each of the tw years of the fair. Impressed with the id of $400,000 free space, the group instruct Dr. Potter to meet with Mr. Young witho delay and select the best available location

Fair officials will give complete contr of the space to the Protestant Council as responsible inter-faith agency. Any chur or religious group which does not co-opera with the Council will be faced with payi the full rental for any space it may reque on its own.

If, as is expected, a number of denomin tions and church bodies approve the Sept. action and agree to co-operate, the Coun will begin to draw more definite plans.

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## ırly Reformation Service
## anned on Staten Island

NEW YORK—The Reformation season off to an early start this year. On Oct. Staten Islanders will hear Richard tcliffe, associate director of the ULCA epartment of Press, Radio, and Televi-n, speak on "Christian Salt in the orld Stew."

Slated for Wagner College gymnasium, e 4 o'clock service is sponsored by aten Island's 13 Lutheran churches. embers of the congregational choirs ll join with the famed Wagner College oir.

meantime leaders are thinking of a cture that might cost upwards of three-ters of a million dollars.

Vhen the main meeting was over the heran bloc spent an hour discussing its problems. National Lutheran Council lic Relations Director Philip Johnson ed policy questions for consideration by esentatives of the Missouri Synod, erican Lutheran Church, and bodies soon be united in the Lutheran Church in erica.

hey all agreed that Lutheranism in erica should present a united front at fair with participating bodies co-operat-in a way that would be as new and re-ning as the fair itself promises to be.

o

## adership Schools Held
## Three Areas of Synod

By E. RUDOLPH WALBORN

OLUMBUS, OHIO—Fall leadership train-schools are being held in the Warren, nsfield, and Akron areas of Ohio this fall. t Warren classes began Sept. 26, to con-e for six Tuesday evenings. Guest leader eorge C. Reese, Thiel College professor.


*Lutheran*

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The Mansfield Pastors' Association scheduled classes between Sept. 18 and Oct. 23 at Trinity Church, Ashland. Drs. C. M. Mitchell (Evangelism), Robert C. Kinsey (Biblical background), and R. C. Wolf (Reformation) present two programs each, and age group study is provided each school night.

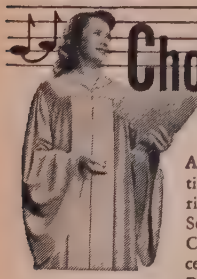
Christian education workers in the Akron area have Sunday evening sessions from Oct. 1 to Nov. 5 at Grace Church, Wadsworth. Mr. Ray Holcomb, Pastor Kenneth H. Sauer, and Dr. Fred W. Heins are the teachers.

TWO LAY SCHOOLS of theology sponsored by Hamma Divinity School through funds

**OHIO . . .**

supplied by the Synod of Ohio are being held this fall at Columbus and Toledo. Pastor Donald W. Stoughton is co-ordinator of the program.

The school in Columbus began Sept. 27 and continues to Nov. 15, at Reformation Church, Olen A. Peters, pastor. Profs. Ralph H. Krueger and Roy J. Enquist conduct the courses.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The Toledo school runs from Sept. 2 to Nov. 17 at Glenwood Church, Clyde C Steele, pastor. Profs. Elmer E. Flack an John W. Rilling are the teachers.

### Merger Committee Begins Work

LUTHERAN CHURCH IN AMERICA prepar tions in Ohio began at an August meetin with the convening of an Ohio merger com mittee representing the four groups whic will comprise the new synod in Ohio. Fou laymen and five pastors, including Preside Herbert W. Veler, represent the 310 Sync of Ohio congregations. There are five A gustana congregations, eight Suomi Sync congregations, and ten in Ohio which a now affiliated with the Pittsburgh Syno Each of these groups is represented by pa tors and laymen.

Study committees on synod structur stewardship and finance, Christian educatio and youth work, social ministry and di tricts and auxiliaries have meetings sche uled before the full session to be he Nov. 27.

## —CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

ALLISON, WILBUR M. From St. John Church, Maytown. Retirement.

FOULKE, GLEN W. From Blain Paris Retirement.

JONES, HERBERT W. From Winchester, In mission developer. To St. John's Churc Mercersburg.

ROBINSON, D. TIMOTHY. From St. John Church, Espy. To Trinity Church, Cam Hill, assistant pastor.

MARYLAND

JOHNSON, WARREN C. From ULC Board Foreign Missions. To Christ Churc Baltimore.

NORTH CAROLINA

JOHNSON, DAVID F. From Kimball Mem rial Church, Kannapolis. To synod supe intendent of missions.

MERCK, KENNETH. From Redeemer Churc Milwaukee, Wis., assistant pastor. T Peace Church, Gibsonville, N. C.

ETZER, J. SCHONEBERG. From Union Church, Salisbury. Graduate study.

UGG, CLAYTON W. From Grace Church, Amarillo, Tex. To Christ Church, Durham.

OUNT, C. N. From Elkin, N. C., mission developer. Retirement.

OHIO

CHMALENBERGER, JERRY L. From Third Church, Springfield. To First Church, Bellefontaine.

PACIFIC

A MUNYON, WESTON. From Redeemer Church, Boise, and Grace Church, Horseshoe Bend, Idaho. To First United Church, Eugene, Ore.

ANE, JACK. From Immanuel Church, Willamina, Ore. To St. Mark's Church, Portland, Ore., assistant pastor.

VINTH, HANS N. From Grace Church, Tacoma, Wash. Retirement.

PACIFIC SOUTHWEST

OELLNER, ARTHUR. From St. John's Church, Quakertown, Pa. To St. John's Church, El Cajon, Calif.

PENNSYLVANIA MINISTERIUM

ARNED, DAVID B. To St. John's Church, Allentown, Pa., assistant pastor.

KES, JOHN D. From Trinity Church, Shamokin. To Allentown Area Council of Churches, executive secretary.

UETKEHOELTER, G. W. From St. Mark's Church, Regina, Sask. To Erloeser-Redeemer Church, Philadelphia.

## DECEASED

THE REV. PAUL J. KELLER, 57, pastor of St. Matthew's Church, Martinsburg, ..; died Sept. 8. He was a graduate of ettysburg College and Gettysburg Seminary, and was ordained in 1929.

He served the Nittany Valley Parish from 29 to 1942, when he was called to the artinsburg pastorate.

Surviving are his wife, the former Luella ickey; a daughter, Mrs. Dean Hinish of artinsburg, and a son, P. Joseph, of Lewisburg, Pa.; a sister, Mrs. Samuel Meyer, of airfield, Calif., and his stepmother, Mrs. J. H. Keller, of Loganville, Pennsylvania.

Funeral service was conducted at St. Matthew's Church, Martinsburg, by Dr. Dwight F. Putman, Dr. Beryl Maurer, and the Rev. Vernon Miller. Burial was in Fairview Cemetery, Martinsburg.


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# IN CONCLUSION . . . . . .

"Is it true," a young fellow asked me last week, "that Lutherans believe in consubstantiation?" I was surprised that he was familiar with that big word, which means that in the Lord's Supper along with bread and wine the communicant receives the body and blood of Christ.

I replied that Lutherans don't like that word and prefer to speak of "the real presence." The Augsburg Confession says Lutherans teach that in the Lord's Supper "the true body and blood of Christ are really present under the form of bread and wine and are there distributed and received." But we don't like to be pinned down by a word which tries to describe the mechanism by which such an amazing thing happens.

It's probably because we often get tired of words that the Lord's Supper has such special meaning for us. We come forward to the altar rail, kneel, receive the bread and wine. The minister does speak, saying *"The Body of Christ, given for thee . . . the Blood of Christ, shed for thee."* But these words are spoken softly, and mostly it's the action which speaks. Here we are today in the presence of the living Lord, just as men were in Jerusalem on the night in which our Lord was betrayed.

It is just at the times when I administer the communion to a congregation that I have the keenest sense of the reality of the body of Christ. This is the body of Christ, these believers kneeling at the rail, united in the realization that our Lord is with us, that we are his people.

It might seem this is something only sophisticated people can understand. But it's just the opposite. Anybody can understand this. I see a sense of it in the bright eyes of a teen-ager who tries t appear nonchalant, as well as in the dar eyes of a weary old grandmother.

Ever since Luther we have had se mons at every church service. If a mi ister were to omit the sermon I'm su there would be rebellion. We like t have a man stand in the pulpit and e plain the Christian faith and life, esp cially if he doesn't talk too long.

But we want more than words. The are words, of course, in the prayers, t hymns, the celebration of the sacrament But they come from a deeper level tha mere verbalization. And we respond them because in the deep places of o lives there is more than talking.

We respond to the story of a st shining over Bethlehem, and angels sin ing (what language were they singin or doesn't it matter?) and shepherds ru ning. There is plenty of preaching in t Bible, but the Bible probably would n have held the attention of so many pe ple for so long if it were all a sermc There are events there, too, in which G made himself known in deeds as well words.

Undoubtedly there is a tendency our church services toward more litu gical action and less exhortation. A m wrote to me last week asking if t church is becoming a theater concern with play-acting. If the actions lose tou with the words, that could happen.

But perhaps the situation is that our complicated modern world we h so much talking that talk becomes inflated currency. We need someth that speaks to us in a different tone.

That's what the Lord's Supper d at the very best.

—ELSON RUF

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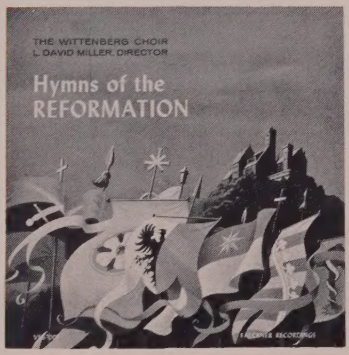


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